

The American Friend

Old Series
Vol. LII No. 20

OCTOBER 18, 1945

New Series
Vol. XXXIII No. 20

As the Five Years Meeting Convenes

IN MEETING

A Meditation in Friendly Verse

So long I have deceived myself and turned
Black into white or kindly pastel gray;
So long have lived, so little thereby learned,
Walking in soft Illusion's easy way.
Now, here within these four ungarnished walls,
In silence deeply held and undisturbed,
Faintly, my soul hears unfamiliar calls
And is most strangely, painfully perturbed.
For here is Truth and there is nothing left
Between us neither any place to hide;
In that clear light, past triumphs stand bereft
Of meaning, known for emptiness and pride.
O, Soul, be thankful you have found this place
That holds the seed of all for which you seek!
From Truth's unwavering light turn not your face,
But here, in silence, wait for God to speak.

EDITH SIMPSON

The above lines from an English Friend should commend themselves to us as we convene in the sessions of the Five Years Meeting. As a Society of Friends and as individuals, we have a responsibility to the frightened, hungry, and destitute people of earth. We must face God—and not dodge his will for us.

THEME: *The Message of Christ for Today—Through Friends*

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For October 28—The Influence of
Christian Homes

(II Timothy 1:1-6, 3:14, 15)
(Titus 2:1-4, 11, 12)

TEMPERANCE AT HOME

The inroads made by intemperance into our American life in the past two decades is appalling. There is no way to find reliable statistics as to the number of our people who are drinking. Guesses range from forty to sixty per cent. The best indication of the trends are reflected in Government figures which are derived from the amount of revenue collected. At a time when millions of people are facing starvation this winter, it seems incredible that our Government would make thousands of carloads of grain available to distilleries to be made into alcoholic beverages. This is only one of the many indictments which can properly be brought against the whole liquor traffic.

Our lesson today deals with the question of temperance in the home, and it is in the home that the determining fight for temperance is to be waged. It is the height of folly for parents to think they can correct the evils of intemperance in our national legislation while at the same time they invite their friends into their home for a social cocktail. But the evils of drinking can never be corrected by any sort of condemnation. Drinking is not the cause of the problem but the effect. When a person drinks, he is shouting to the world out of the barrenness of his own life. Drinking is one escape from reality.

Man is a social being and he finds his greatest joy in sharing. In these two basic drives is to be found the demand for the social glass. The drive of our acquisitive way of life has stifled the normal development of these two demands of our nature. The caste system on the basis of wealth many times cuts a man off from most of his neighbors, and his studied attempts to get from his neighbors during all his business hours unfit him for the fine art of sharing. To a certain extent the social glass compensates for some of this loss and frustration.

CONFESSION OF NEED

Drinking is a confession of spiritual bankruptcy. People created in the image of God cannot be satisfied forever with things. When people become bored with life, liquor is an easy escape from reality. What is the answer?

Make the home life of the child rich and meaningful, and then he will have no desire to escape from reality when he grows older.

Someone has said, "Teach a boy to blow a horn and he will never blow a safe." It is all too easy for us to become absorbed in great social reforms and at the same time neglect the remedy for most of our problems which may be found in our own door yard.

I have just read a comment on this lesson from a very capable writer who says that the time has come for the church to take a stand on drinking in the home, even though it may give offense to some. My own judgment is that no pronouncement or disciplinary action of the church will correct the evils of drinking in the home. Scientific instruction is profitable and we shall overcome the darkness with light, and not by condemnation. If members of Friends are indulging in social drinking, it is because the good home life of other days is breaking down.

Questions:

Do prohibition laws encourage lawlessness?

Why can some Christians drink while others think it is wrong? P. M. T.

November 4—The Church a Fellowship
(Romans 12:3-18)

THE SPIRIT GIVETH LIFE

The day of Pentecost, as recorded in the Book of Acts, marked the beginning of a new fellowship. The time has usually been thought of as the beginning of the organized Church, but the organization followed and was the outward expression of a new, vital movement which had its inception when one hundred and twenty people in an upper room in Jerusalem came to be of one accord and one mind. By the Spirit they were all baptized into one body. The organization or institution called the Church was formed to implement this new spirit which dominated the lives of a few God-fearing people. Now after almost two thousand years, we behold a strange sight—the means, that is the organization, has grown until it is the end and we resort to good fellowship as a means to keep the Church alive.

A NEW BAPTISM NEEDED

Can the order be reversed? Can good people be made to see that a genuine Christian fellowship is the all important

thing and that the organized institution must be kept as the instrument of the Spirit? The optimist would answer yes, and we should agree, but history says it never has happened. Without an exception, when a movement has become well organized, the fire dies out of the message and dogmas and rules and principles take the place of life.

Jesus and Paul broke with Judaism. Luther broke with Catholicism. Fox broke with the Church of England. Quakerism in the beginning was a youth movement and grew rapidly until it began to crystallize into an organization. These facts are no indictment against organization as such, any more than a corpse argues against the value of the human body.

A knowledge of human beings makes it conclusive that all persons must have a spiritual rebirth or else the flesh will dominate the spirit. This fact does not make the body evil, it only exalts the importance of the spirit life. When institutional religion becomes the dominant interest of church men, it is no proof that organization is wrong, but it is a sure sign of the need for a spiritual rebirth.

HUMILITY THE FIRST STEP

Our lesson today points the way to the revitalization of the organized church. "For this I say . . . to every man that is among you not to think of himself more highly than he ought to think." Self-esteem and a desire to be well thought of, easily become a snare and a delusion. The tenth verse furnishes another step, "In honor preferring one another." Why do we aspire to a place as a minister, an Elder, or a member of the Permanent Board, or perhaps as a delegate to the Five Years Meeting? Is it because it will furnish an opportunity for service, or is it the honor attached to such positions?

FORGIVENESS ESSENTIAL

When Elders and Trustees cease to speak to one another, is it little wonder that the spirit of fellowship departs from the organization? There is but one corrective for hate and dislike. It is clearly stated in verse ten, "Be kindly affectioned one to another with brotherly love."

To sum up the admonitions of the lesson, we can say with Paul, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Questions:

What is the greatest advantage found in any fellowship?

What are the chief enemies to a Christian fellowship?

Why is it so difficult to revitalize an old organization?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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The Five Years Meeting has Convened *Some Opening Day Reflections*

We are Here— for What?

RECENTLY a certain writer suggested that the last point in every sermon outline should be, "So what!" This sounds like the reaction of a "practical" man who feels that a good idea must always turn out a product—soon.

While we cannot agree that a lever or a push button must be attached to all good ideas, we are agreeable to the suggestion that they should be potent as well as interesting—effective as well as inspiring. It is well for any conference, where ideas are always swarming, to end on a note of action. What may this mean in terms of the Five Years Meeting, now convened? We are here, but for what?

We are not here, first of all, for action but for worship. We have come seeking the will of God for us as persons and as members of the Society of Friends. We are here to face the unfinished creation to which God calls our minds, our talents and our hands. We are meeting at a time when the material forces have well-nigh spent themselves in an orgy of destruction. The earth reminds us of almost anything but creation.

Within this waste of war we have met to ask, "What is the message of Christ for today—through Friends?" During the past six years He has stood within the strife, enduring a new Calvary for the frightened, warring children of earth. Being the same yesterday, today, and forever, He calls us again to the task of rebuilding. We must find again in the wholesome imagination of worship and then in action, the broken remnants of the family of God. Many of them are wandering homeless, hungry, and despairing, while we sit within the comfortable fellowship of the Five Years Meeting.

This means that our meditations should be disturbed deeply—mixed with the sorrow of earth, stabbed with its pain, but at the same time lifted with the hope of redemption. God is at work. Growing points will appear here and there in the rubble of earth. The indestructible becomes evident as the temporal has been shaken and destroyed. It is for us to find these growing points—to discover where God is at work and then lend him our minds

and hands. One can no longer be a mere spectator when he is confronted with God.

We are also seeking to understand the nature of the problems which we face, to discern their deeper meanings and find our peculiar responsibility in their solution. The Commissions will offer us light. The business sessions offer an opportunity for channeling our concerns. The effecting of proper organization helps to give us trackage for our plans.

But the final point in our worship, fellowship, and business is a call to action. Unless the work of the Five Years Meeting is enhanced with deeper concern and greater support, we may have settled for a festivity of words. George Fox said, "You are feeding one another with words, and trampling on the life."

* * * * *

It must be difficult to administer defeat. Particularly so, when the press and certain leading voices in America call for stern "justice" to the Japanese. We are inclined to feel that MacArthur is doing better than his critics demand of him. But at our best we are not prepared to use our victory and no nation is prepared to accept defeat meekly. It is almost an impossible relationship. No policy of humiliation for defeated Japan is either "hard" or "soft," it is silly and unrealistic. Now, if ever, good manners of victors can create in some degree the new Japan with which America must live. Again we would call up the spirit of Lincoln who said, "With malice toward none, with charity for all—" But more important yet are the words, "Forgive us our trespasses as we forgive those who trespass against us."

* * * * *

General Patton has "walked the plank" (almost) straight to the head of a phantom army. Whether Generals who are prepared to direct an army in training and in combat have the necessary qualifications for civil administration, may be questioned. But the reason for the juggling of General Patton interests us. He is reported to have observed no clear line between Nazis and anti-Nazis in his administrative appointments. What he has said may be nearer the truth than we like to believe. There is a clear difference between the ideology of democracy

and Naziism when formally stated, but when they are exemplified in persons and personal attitudes the distinction often becomes blurred. There are many people who have only a choice as *between* dictatorships. Again it is often a question of the "ins" and the "outs." Well, the thundering General may have thundered "out of turn" again, but he may have been "on the beam," so far as the realities of the political situation are concerned. Keep listening. Words like his may be less disquieting two years hence.

* * * * *

In a certain church journal, the head of a major denomination has urged a thanksgiving for vic-

tory which he ascribes to God. God, with the help of our arms, has won a victory? Among other things he says, "We thank God even for the atomic bomb which hastened the collapse of the last of the Axis powers and greatly shortened the war." None of us regrets a shortening of any war, but even so we cannot settle accounts with the atomic bomb so easily nor can we quite so readily drag God into our thanksgiving and insist that he share the credit. Just when we are about certain that the organized church is becoming supra-national some expression of reactionary religion sets back our hope.

E. T. E.

Good News from Bad Weather

(A Timely Message to Our Sessions—Editor)

By Russell E. Rees

And we know that all things work together for good to them that love God. . . Romans 8:28.

HALFORD Luccock quotes Elmer Davis as saying, "When Benjamin Franklin ran his kite and silk thread up into an electric storm, he brought back good news from bad weather." It is the genius of Christianity to do just this, for Christianity is at its best when the world is at its worst. The key to the greatness of Jesus is not found in his teaching by the lake side, nor in his itinerant ministry in Galilee, but in the cross. There, if ever, one brought back good news from bad weather.

The fall of Rome in 410 A. D. produced one of the real crises in world history. Yet it was in the midst of that world storm that St. Augustine stood up to proclaim the eternal nature of the City of God. When the weather was bad there was a word of God that was good.

The twentieth century is surely a time of storm. It has seen war and revolution, dislocation and depression, unemployment and fear, and a new war. Is there a kite and silk thread that can be run up into this storm to bring back good news? There are I think, two facts, clouds no bigger than a man's hand perhaps, which promise much in such an hour. The first is what the church has called the Communion of Saints, the second, what Jesus called the Kingdom of God.

The deep meaning of the communion of saints is that people of good will and good life have an affinity for each other. But this affinity, which is our hope, is also the ultimate judgment upon all false partitions and walls of separation. "Who is my mother? And who are my brethren?" asked Jesus, and answered, "They that do the will of my Father in heaven." The lines of the communion of saints do not always follow the family pattern.

SAINTS ARE OF NO DENOMINATION

One fact emerges now, namely that in the true communion of saints the artificial and perpendicular stratifications of society are unreal. This will finally transcend the walls of denominationalism. You cannot find this true communion behind the closed doors of either the Society of Friends or of Protestantism. Saints are of no denomination, or perhaps better they are of all denominations. From the standpoint of the Christian church, this is the most hopeful sign of the future.

But it equally dooms the religion of nationalism.

People of good will do find fellowship across national lines. A part of the world storm is occasioned by the discovery that the common people of the world are basically the same in their needs and desires. Any attempt to draw up a world charter which perpetuates the perpendicular arrangements and fails to see the horizontal fact, will be a total failure.

Neither can the people of good will and good life be found by going through the community, picking out the individuals who have blond hair and blue eyes. In this perpendicular straitjacket of race, men have been imprisoned for centuries, but a hope is in the hearts of men for a fuller recognition of Peter's great vision, that God is no respecter of persons, but that in every nation and race, he that feareth God and doeth righteousness, is acceptable to Him. William Penn was on the road to truth when he wrote, "The humble, meek, merciful, just, pious and devout souls are everywhere of one religion."

THE COMMON CHRISTIAN IDEAL

The true hope then of this dark hour is that we may discover these horizontal lines along which people of good will in every nation and race and class may find each other in the things which are eternal. These people who are part of the communion of saints will of necessity discover a common Christian ideal for human society and for this, Jesus used the term, Kingdom of God. There is no other basis for the life of man on the earth than this common Christian ideal.

For example, there is no American ideal for the institution of marriage. There is no common ideal for that in American life. There is what may be called a Hollywood idea of it, which thinks of marriage as a convenience, dissoluble on the slightest pretext. Then there are those who think of marriage as a high sacrament. But the people who hold the first idea are not necessarily American, or white or intelligent, and the people who hold the second are just as likely to be of any race or nation or sect.

There is no strictly American morality. Americans hold every conceivable attitude upon moral issues. Some think, as Hitler did, that all Jews should be liquidated, some that Negroes should not be allowed to vote, some that laborers should be satisfied with low wages, poor housing, and injustice in the courts and some that it is always

dangerous to educate the "masses." And the people who hold the opposite view are not in any race or class or nation. But the fact that they are in every nation, proposing to set up a new order based upon a Christian way of living, is again our hope.

Now this Christian ideal, it seems to me, has three faces. It begins in our way of thinking about God. The most familiar word on the lips of Jesus, was "Father." That word implies a whole philosophy of life. When we learn to say "Our Father," we are on the way to a whole new conception of what kind of world we want, for it must be in keeping with an idea of God, as the father, not only of me and of my race, but of men—all men.

Fatherhood implies brotherhood, which is the second face of the ideal. Recognition of the claim of brotherhood, and of the new value thus given to people is at the root of man's greatest advances. Democracy, universal education, the new place of women, the importance of the healing arts, the better care of the sick, the poor, the insane, the illiterate are a few of the fruits which grow from such an ideal.

Finally the audacious affirmation of love as the high way of all goodness is the great leap of faith. St. Paul even went so far as to say that having all other virtues, and lacking love, one is but sounding brass and a clanging cymbal. Love, he was sure never fails. Jesus had no second method when love proved unequal to the task. He went to a cross with the firm faith that love will win, and if it fails there is no hope.

As the Five Years Meeting convenes we cannot doubt the darkness of the hour, and the depth of man's need. No one should glibly propose a panacea for this utter darkness. The answer, the good news must not blink the terrific storm. But if there is hope it is in the fact, upon which the logic of the church stands, that there is a real communion of saints which transcends all barriers, and that men of good will and good life, because of their common faith have a common purpose and ideal for all men. If these signs, small as a man's hand, are prophetic, men may go on in faith and hope. This is indeed good news from bad weather.

Morning in My Patio

By Edith B. Shuffleton

The ivy and creepers that grow up my patio wall are caught along the rail at the top with nails. On these nails I fasten large pieces of bread or apple or any food that I might have. Here the birds come, quite unafraid, and sit or fly about me while I have my coffee.

This morning I was in a meditative mood. I like to be quiet for a time each day before taking up my duties as a nurse on the "swing shift" at our local hospital. The bird songs were beautiful. The sunshine, softened by the large maples in the patio, was gentle and warm. But over all—the bird song, the sunshine and its leafy shadows, was a larger shadow—something of sadness which permeated all the beauty, and I realized that that larger shadow was ever present—everywhere.

As I sat, I was able for a time to penetrate that shadow and I sensed a warm glow of happiness such as I used to know. I believe in God and I have always prayed directly to Him. I thought—it is strange that with our speeded up thinking, forced upon us by the rapid development of science in war, that we as nations should remain blind to the greatest force in all the universe. We struggle frantically, seeking ways to legislate peace, when the eternal peace for all mankind is ever present but for its recognition and acceptance.

The Holy Grail is at each man's door and only by its recognition and acceptance can any Peace Charter have lasting significance. This morning I prayed that the peoples of the earth might learn to say as did Peter, "And we, seeing our little faith, became strong in heart, and from that time we are sowing His grain."

—*The Friend*, Philadelphia.

The Recovery of Fellowship

By Harold Chance

THE war is over but peace has not come. Destruction has ceased, soldiers are going home, but suffering, starvation, and death are only a little mitigated. Hatred, unrest, and dislocation of peoples unparalleled in the history of the world make up our future. Even murmurs of new wars are heard.

In this fissured, distraught world there is an imperative demand for a new unity among Friends. A divided Society has little reason for existing in a world where unity is becoming the condition of survival. The Society of Friends ought to be just that—a loving fellowship which would give inspiration not only to the Christian forces of the world but to struggling men everywhere.

We must learn to cooperate, to cherish one another, to worship God in spirit and in truth, and then as a united Society "throw ourselves with agony against the jagged rocks of human oppression, hate and sin." We must not wait for someone else to do this. We must do it ourselves—now. We must move over to God's side, take our place before the Cross, and offer Him our lives to help redeem mankind. We must know an "inward bearing of the Cross." We must utter anew the cry of Paul, "I am in anguish for you till Christ be born in you."

The old half measures, the old divided councils, are dead and of no avail in today's seething pageant of history. Only love can win. "Love never faileth." This has always been the testimony of Friends. Are we willing to act on this now? Are we willing to say, "I am an instrument of love which has power to overcome evil."

Can we say this in unison with all Friends? We can if we will enlarge the pitifully small circle in which we have oftentimes chosen to live. We can if we are magnetized to the central reality of Christ. We can if our love is resolved into the larger terms of Christian brotherhood.

The prodigies of discovery and design which have gone into the making of new guns, new planes, and new atomic bombs during the war have come about through a unique cooperation. Individual creativity, individual recognition, individual honor have all been sacrificed in achieving new and astonishing means of destruction. If men can live such selfless, cooperative lives for the ends of war, cannot members of the Society of Friends rise to even greater heights of unselfish, cooperative devotion for the creating of One World in Christ?

I believe we can. We can begin where we are by preaching the Good News as Jesus told us to do. At the same time we can answer the physical needs of the world to the limit of our united ability. When hungry thousands plead for food, Friends can feed them. When naked thousands plead for clothing, Friends can clothe them. When imprisoned thousands plead for help, Friends can visit them.

In this unselfish reaching out to help others, a deep, quiet, understanding fellowship will come to undergird our Society, for when men and women meet in the paths of service, there is no room for jealousies and rights, for suspicion and self-interest. We will be one family in Christ, doing the work for which God in the fullness of time brought the Society of Friends into being.

Delegates to the Sessions

Friends will be interested in the list of delegates appointed for the sessions of the Five Years Meeting. With this in hand, we may check acquaintances, new and old, and extend the circle of names in our memories. The Society of Friends is a sum of its members. Here are the representatives of nearly one hundred thousand Friends. We heartily welcome the fraternal delegates and our member delegates from Cuba, Jamaica, and Mexico.

LIST OF DELEGATES FROM THE YEARLY MEETINGS

BALTIMORE

Harold N. Tollefson	Eleanor Richardson
Lindley D. Clark	Mary Moorman White
Julia R. Urquhart	Elizabeth L. H. Ligon

CALIFORNIA

Allen U. Tomlinson	Irwin P. Alger
R. Ernest Lamb	Merrill M. Coffin
Harold Walker	Blaine G. Bronner
J. A. Morris Kimber	Ashton M. Otis
Paul P. Younger	Ethel A. Votaw
T. Eugene Coffin	

CANADA

Theodore M. Hill	Ada Lehman
Sterling Nelson	Nellie Daboll
Fred Haslam	Stanley Van Every

INDIANA

M. Marie Cassell	Byron Leaser
LaVerna Cooper	Chester McKean
William Dennis	Ancil Ratliff
Errol Elliott	Francis Runnion
Dewitt Foster	George A. Scherer
Isaac Harris	D. Reeves Shinn
Rufus Hinshaw	Logan Smith
Merton Johnson	Susan Sturdivant
Murray Johnson	Marvin Thornburg
Murray Kenworthy	Norval Webb

IOWA

Cora M. Mattison	Walter Wilson
Lorena Briggs	Orval Cox
Cecil E. Hinshaw	John Baxter
Paul Barnett	Sarabelle Sams
Clarence Hinshaw	Carl Binford
C. V. Stanley	Roy S. Williams
Bessie F. Collins	

NEBRASKA

O. W. Carrell	Ava C. Maris
T. Clio Brown	Martin Williamson
Milo H. Crosbie	Grover Tyler
Dwight Smith	

NEW ENGLAND

Rufus M. Jones	Lindley J. Cook
Arthur Jones	George A. Selleck
Henry H. Perry	Alfred Osborne
James A. Coney	Philip A. Towle
Jeanette H. Purdy	

NEW YORK

L. Hollingsworth Wood	Augustus W. Benedict
Levinus K. Painter	Henrietta C. Carey
Elizabeth L. Hazard	Harrop A. Freeman
May K. Hoag	Ruth E. Craig
Richard T. Lane	

NORTH CAROLINA

Algie I. Newlin	Clyde A. Milner
Dorothy L. Gilbert	John T. Lane
Fredric E. Carter	Seth B. Hinshaw
Luby R. Casey	Reuben J. Payne
Samuel R. Levering	Virginia S. Hauser
Emmett C. Edgerton	J. Norman Osborne
D. Virgil Pike	Robert O. Crow
Rachel F. Taylor	Harvey B. Hinshaw
R. Joy Briggs	Alice Dixon

WESTERN

Homer J. Coppock	Mary E. Hiatt
Alvin T. Coate	Howard V. Johnson
Glenn A. Reece	Glen Rinard
B. F. Andrews	Herschel M. Hill
June Coffin	Roscoe Smith
Russell E. Rees	Herbert Huffman
Sumner A. Mills	Herschel C. Peery
Stacy Wesner	Edna Dee Carson
Belva H. Newsom	Dean Gregory

WILMINGTON

Burton S. W. Hill	Howard F. McKay
Burritt M. Hiatt	Bernice H. Hartman
Percy E. Green	Edward Linton
Florence P. Watson	J. Frank Peters
Jennie Karnes	Adam Flatter
Clistie C. Fisher	

CUBA YEARLY MEETING

Miguel A. Tamayo	Rosa Blanca O. de Morell
Ramon Morell	Clara Sierra

JAMAICA YEARLY MEETING

Stephen Nugent	Doris Philp
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(Visiting Friends from Jamaica—not official delegates)

Marion Ballysingh	Ruby Meredith
Clifford Meredith	

MEXICO YEARLY MEETING

Doroteo Alaniz	Francisco E. Estrello
Cointa Gonzalez	

FRATERNAL DELEGATES

PHILADELPHIA YEARLY MEETING, ARCH STREET

Howard H. Brinton	Katharine H. Paton
Anna Hartshorne Brown	David S. Ritchie
Catharine J. Cadbury	Elizabeth A. Roberts
Esther A. Carter	Blanche W. Shaffer
Marion H. Darnell	Howard G. Taylor, Jr.
Edward W. Evans	Mary Roberts Taylor
Harold Evans	Alice B. Walker
Daniel C. Frysinger	James F. Walker
Caroline Nicholson Jacob	D. Robert Yarnall
Mary Hoxie Jones	Elizabeth B. Yarnall
Leonard S. Kenworthy	

LONDON YEARLY MEETING

Margaret A. Backhouse	Bertha Bracey
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Should We Maintain National Sovereignty?

By Samuel R. Levering

PHILIP Jacob in "Has San Francisco Assured the Peace?" in the August 9th issue of THE AMERICAN FRIEND, makes a real contribution to understanding the limitations of the new United Nations' Organization. He rightly says that "the decision (for peace or war) rests, however, not within the new body, but with the nations which govern it." This fact, that the "Big Five" nations surrender none of their sovereignty, and other nations very little, is in my opinion exactly the greatest reason why San Francisco cannot assure peace.

A STEP FORWARD

I consider the new United Nations' Organization a definite step forward, but only a small step. Philip Jacob apparently agrees, reversing his position of a year ago that the United States should "refuse to take any part in world organization or international government which provides for the coercion of nations either within or outside of the organization." In the first three-fourths of his article, Philip Jacob takes a sane attitude toward the new United Nations' Organization, recognizing weaknesses and limitations, but agreeing that it provides a mechanism through which nations can work for peace. As such, the United States should work through it while striving to improve it.

It is on the issue of national sovereignty that I disagree fundamentally with Philip Jacob. He says that the new organization should "respect the sovereignty of nations" and that "we need not so much to limit as to *respect* sovereignty."

WHAT IS SOVEREIGNTY?

What is national sovereignty? Webster defines sovereign as "independent of, and unlimited by, any other; absolute in authority;" and sovereignty as the "state of being sovereign." National sovereignty then, which Philip Jacob says we should respect and maintain, is the doctrine that the nation is absolute in authority and is unlimited by any law. Upholding this doctrine means supporting the State's claim to have absolute authority over the lives and consciences of its citizens, to be bound by no law of God or moral law, to be free to execute citizens at home because they are Jews, and to injure or attack and annex nations outside its borders. Is this a concept which we want to respect and maintain?

The doctrine of national sovereignty is the opposite of the basic Quaker position. The laws of God are binding on the

State. The State is not absolute over its citizens. The State has no right to do evil, within or without.

SOVEREIGNTY AND FREEDOM

Actually western civilization recognizes no such absolute sovereignty. "I am the State," said Louis XIV, but absolute sovereignty of the King could not be maintained. The 17th and 18th centuries brought to a head years of struggle to limit and delimit the "sovereignty" of Crown, State, and individual alike. This "sovereignty" was limited by *law*. Laws based on the consent of the governed deny the State the "right" to imprison without trial, and the individual the "right" to murder. The process of bringing government under law is called the struggle for "free government."

No greater threat both to peace and "free government" exists than the power of "national sovereignty." As long as the State is free to make war and conscript men at will or whim, "free government," far from expanding as it must, will wither or die. The victory of the 17th and 18th centuries in limiting the internal sovereignty of states by law cannot be held unless in the next century we can limit by law the external sovereignty of the State. Respect national sovereignty? God forbid!

We must be careful not to confuse the doctrine of national sovereignty with basic rights which nations should have under law, such as the right to self-

government or political liberty, as long as this does not interfere with the rights of other peoples; or the right to respect for territorial integrity as long as this represents the inhabitants' will; or the right to equality of economic opportunity. But these freedoms and rights are not "national sovereignty." The condition of world anarchy called "national sovereignty" is a chief reason why nations are deprived of these rights.

IS SELF-RESTRAINT ENOUGH

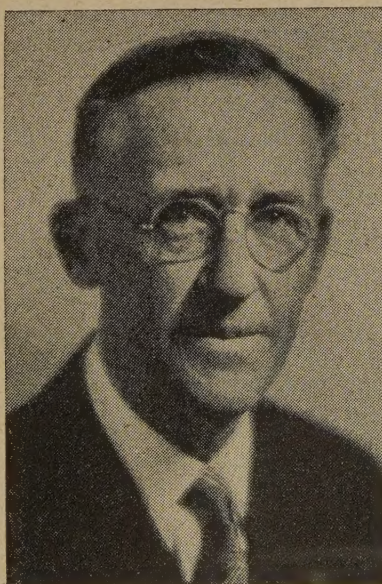
The crying political need of our time is for nations to give up their external sovereignty to a federal world government based on equal justice under law for all mankind. Philip Jacob opposes this necessary step—"Rather than eliminating the independence and equality of nations by accepting a super-government, our efforts to assure international peace should aim at the self-restraint of each nation in order to allow others their full rights and opportunities."

I heartily favor such self-restraint! As long as our nation has the "sovereign right" to attack other nations, to starve them by shutting out their goods, to insult them by Oriental Exclusion Acts, to scare them by arming to the teeth, to put innocent American citizens of Japanese ancestry behind barbed wire, all of us should do all in our power to help our nation to exercise self-restraint from such evil actions. But how much better it would be if no nation had such rights, and all were bound under world law to the same code of moral behavior which individuals in most countries now accept for themselves!

Does a study of history justify placing confidence for maintaining peace on self-restraint by sovereign nations? Has not just government under law applying directly to individuals proved the only way in which man in his present stage of spiritual development has been able to maintain peace? Should we discard the experience of history and expect all the nations to keep the peace through self-restraint alone?

THE BIG POWER VOTE

Philip Jacob apparently likes the new United Nations Organization because it does not disturb our national sovereignty. I am greatly disappointed in it exactly for that reason. Philip Jacob regrets that the veto power possessed by all sixty League of Nations members has been reduced to veto by five nations. In my opinion, this change is an improvement, but stopped short when it failed



CHARLES M. WOODMAN
Chairman, Central Committee
1942 to 1945

to bring all nations under law, our own included. Since the United Nations Organization lacks any real power to eliminate the causes of war, however, the veto in the hands of the five strongest powers may be desirable as a means to prevent factional use of armed force. In other words, by making use of force by the organization impossible, the veto may result in the strongest nations making more strenuous efforts to come to agreement peacefully. More likely, however, the veto provision will result in the chief decisions affecting peace and war being made unilaterally or otherwise outside the United Nations Organization.

CONTROL OF FORCE

Philip Jacob also comments on control of force under the United Nations Organization. He apparently favors the proposed system under which the new organization will have no force of its own, the individual nations continuing to control all armed force. In my opinion, this is one of its greatest weaknesses, along with lack of real international control of strategic military bases and colonial areas. As long as armed force and strategic bases are held by individual nations they are likely to be used for war by those nations.

An American base on Okinawa provided with long-range aircraft, carrying atomic bombs, would constitute a threat to Russia, China, and Japan. They would fear this threat and take counter-measures. If Okinawa were garrisoned by an international force made up either of Americans, Chinese, Russians, Australians, Japanese, etc., or of Swiss, Swedes, Danes, etc., with no national interest in the area, there would be much less danger of war. Control over armed forces should be transferred as rapidly as possible to the world organization. In my opinion, then and only then, can disarmament of nations be made really effective.

WHAT THE UNITED NATIONS CAN DO

What can we expect from the new United Nations' Organization? It is only a weak league of sovereign nations. It has no authority over the strong powers. It has no power of its own. It merely provides a mechanism through which sovereign nations can build for peace if they so desire. It is valuable in bringing world problems to the conference table, in providing a customary meeting place for world statesmen, in making a forum for open discussion of world problems, in providing machinery for nations to work together to raise living standards throughout the world, in obtaining acceptance of the excellent principles for national conduct stated in the charter, and particularly in providing valuable experience, on which improvements and changes into a real federal world government can be built.

WHAT UNITED NATIONS CANNOT DO

The United Nations Organization cannot protect the weak against the strong. It cannot prevent war between strong nations. It cannot make laws or enforce laws against individuals. It cannot prevent nations from starving others or otherwise fighting economic wars. It cannot rectify unfair boundaries. All that it can do is to consider and recommend to sovereign nations, except, of course, that theoretically it can force weak nations to obey.

The United Organization is a weak first step toward real world government. It does not go over ten per cent of the way. We should support it, use it to promote human welfare everywhere, change it first into a stronger confederation, and as soon as possible into a real world federation under which nations surrender external sovereignty. The world federation should have a legislative body elected directly by the people with specific delegated powers to legislate in matters affecting more than one nation. The representatives should vote as individuals representing their constituents, not as blocs representing nations. The executive or council should be elected by, and be responsible to, the legislative body. It should enforce world laws directly on individual persons.

The goal is a federal world government much like that of the United States except that nations would have more control over local affairs than our states now have. There would be no national armed forces, no barriers against free movement of goods or people, common citizenship, and guarantee of the basic human freedoms. Of course, not all this can be achieved

at once, but we should keep the goal in mind and work rapidly toward it, driven by the terrible urgency to eliminate "sovereign" use of vastly destructive weapons by nations unlikely to exercise enough self-restraint.

EDUCATION AND THE FUTURE

BY PAUL H. BOWMAN
President, Bridgewater College

American education has for the last few decades been without any very profound sense of direction. Confusion and uncertainty have clouded our sense of values and modern education has exerted less influence on moral behavior in American life than was true in earlier periods of our history. The deification of knowledge, research, science, experimentation, and the material values of life which has gone on in our time, has left our hopes of a new social order through education thoroughly blasted. Nevertheless, we cannot neglect our education. If we should do that, mankind would face another dark age in his history.

Our immediate task in education is to recover our poise, orientate ourselves in a world torn asunder by war, right our course and mobilize our resources for a spiritual advance comparable to the progress which we have made in mechanical skill and in scientific discovery. This can be done, not by neglecting scientific education, but by giving to it a motive and a sense of spiritual mission. It can be done, not by concealing inefficiency and shabbiness in education under the cloak of religion or behind the glamour of college architecture and scientific apparatus, but by putting human values in the focus of our educational program and applying our knowledge of the will and the laws of God to the human mind and spirit with as much effectiveness and zeal as we now manufacture tanks and guns and other instruments of war. The present crisis into which the world has fallen reveals how necessary it is that education and religion learn again how to walk together and that spirituality and knowledge function unitedly as twin forces in the development of human beings and in the realization of a just and righteous social order.

This leads to the inescapable conclusion that we must rededicate ourselves to those values which our fathers espoused from the beginning of our history. We must redouble our efforts to keep alive among our people an undaunted faith in the power of religion and education as joint agents of God for the incoming of His Kingdom and for doing His will on "earth as it is done in heaven."—*National Commission on Christian Higher Education.*



NELLIE MARKLE
Chairman, Central Committee
1940-1942 and again in 1945

Open Letter to Friends

THE announcement that the American Friends Service Committee will bring its Civilian Public Service program to a close on March 2, 1946, raises questions in the minds of Friends and "friends of Friends" that deserve careful answer. This letter is an attempt to share the thinking that led to and results from that decision.

The program was begun on an experimental basis and the right of withdrawal has always been clearly recognized. When, in the course of events, an "alternative to military training" became an "alternative to military service," the weight of Friends' thinking was that our responsibility for the program would not extend beyond the period envisaged in the Selective Service Act as "six months immediately following the termination of any such war." Whatever date may finally be set as technically marking the "termination," actually hostilities ceased with the signing of the surrender on September 2, 1945. Many Friends feel, therefore, that we shall have met our responsibility for this service on March 2, 1946. This has not been a small undertaking and we are profoundly grateful for the generous and loyal support that has made possible its fulfilment and which we are confident will enable us to carry it through to an orderly and effective close.

But there is an even more significant factor in the thinking of those who were responsible for decision. This was to act in harmony with the vigorously expressed determination of Friends not to become involved in a program of permanent peacetime conscription. Whatever may have been the differences in judgment as to an alternative service program under wartime conditions, we are united in opposing such a program in peacetime. Our testimony versus peacetime conscription must be clear. Obviously, it would be very easy, if we were to wait on the delays of political procedure, for us to be drawn almost imperceptibly into a permanent involvement.

No one will expect this decision to end all our problems or free us of responsibilities for testimony against war. Actually, some of them are sharpened and brought into closer focus by it. We are especially concerned for those of our young men who have yet to face the issues of the draft and who seek an adequate alternative to military service. We want Friends and all others interested to know that we are prepared to be helpful in the following ways and in others which are in process of development.

As long as our administration continues we shall accept new assignees who

wish to enter Friends CPS with the understanding that the administration or disposition of our camps and units will be the responsibility of the Selective Service System not later than March 2, 1946. New men should have this in mind in making their decision.

In addition, we shall make every possible effort to provide service opportunities that will enable conscientious objectors to secure II-A classifications from their local boards. The Brethren Service Committee has asked us to help recruit men to act as cattle attendants in their program of shipping "Heifers for Relief" to European or other ports. At this writing, about fifty men are needed. It is anticipated that the Peace Section of the American Friends Service Committee can use another fifty men in its Service Seminars in Mexico, and the Foreign Service Section is prepared to consider applications of young men to do motor maintenance and transport work in Italy. All of these jobs require favorable action from the local draft boards; but the boards *may* give II-A classifications for such work at their discretion. The American Friends Service Committee is prepared to help conscientious objectors by furnishing certificates of employment and other aids. Further, the way has been opened by Selective Service for appeals if the action of the local board is unfavorable, and we shall be glad to give such assistance as we can in these instances. Correspondence relative to applications for service under II-A classifications should be directed to the Personnel Office of the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania.

Finally, we are eager to have it understood that the termination of Friends' administrative responsibility in CPS does not mark an end of our concern for the men involved. The Committee is fully prepared and will need your continuing support to carry on its ministry to all C.O.'s whether in prison or CPS, as they face the period of discharge and transition to new community relationships.

As long as our administration continues we shall accept new assignees who wish to enter Friends CPS with the understanding that the administration or disposition of our camps and units will be the responsibility of the Selective Service System not later than March 2, 1946. New men should have this in mind in making their decisions.

CLARENCE E. PICKETT,
Executive Secretary, American Friends Committee.

WHAT'S WRONG WITH THE QUAKERS?

Many non-Friends think that there is nothing wrong with the Society. There are numerous articles praising us highly. But when we compare ourselves with the example of the early Friends, we know that we are different.

There is too much expediency today. Where the first Friends stood firm and faithful, we waiver. We, too, profess to serve only God, but beneath the surface of our Quakerism, mammon has a very important place. We are expedient in our peace testimony and most Friends go to war. We are expedient in our race testimony and in our testimony for simplicity. Worst of all we are expedient in our spiritual life. We question and hamper the leading of the Spirit unless it takes us along accepted and socially approved lines.

Another and at least equally important factor, little noted today, concerns the faith and message of Friends. We have a great variety of beliefs among us—too many to list, let alone to try to describe. None of them is the same as that held by the early Friends.

The best place to learn about this early Quaker faith is in the writings of the early Friends. These writings are wonderfully revealing documents. Each variety of Friendly belief, however, tends to read its current views into these writings and thus each misses the real message expounded there. The writer of this article believes that it would be a good thing to revive the faith, based on belief and experience, that the early Friends had. Some Friends think otherwise. They feel that we have progressed in many ways since the 17th Century and that we would be going backwards if we returned to that faith.

If we are to understand the message of the early Friends and then decide whether or not it is the belief which we really need, we must learn the correct meaning of certain terms. These terms are seldom heard among us today in some areas and their correct usage is little known. They are terms like sin, salvation from sin, perfection, and Christ the mediator. This means that a new literature must be built up defining these terms and explaining the faith they are used to describe. Also, there must be devoted people who hold this faith and who can explain these terms and discuss them with others. It will take a lot of hard work and a good deal of time to produce such people and such a literature. Without these developments I see no way for us to become again Publishers of the Truth. What do Friends think?

JOHN H. CURTIS.

On Wings O'er the Caribbean

Among Friends in Cuba and Jamaica

By James R. Furbay

WHEN our clipper plane glided over the palm trees, thatched-roof houses, and red-tiled roofs of the buildings of Havana, I realized that I was coming to a country that in many ways is different from our own. And as I visited in both Cuba and Jamaica—in city, village, rural community, and in many of the homes—this impression was increased. Yet, everywhere I went, I found the familiar.

Upon my return from a five-weeks' visit in these countries, I recall with new meaning the saying of E. Stanley Jones that, "he who knows only one country knows no country." To visit among people of a different culture than our own is very rewarding. It helps one to better understand his own country. Names of persons and places become transformed from names only to living realities. There is no warmer welcome or more generous hospitality than one finds among these Friends. I regarded the best compliment paid me, the remark made several times in Cuba: "You seem like a Cuban." A visit among such Friends is an experience of spiritual interchange. While I went with the purpose of giving and serving, I soon realized that I was really on the receiving end.

NEW POLITICAL MOVEMENTS

There are fresh political movements in both islands. One of the problems of Cuba is political. A weakness in the moral fiber expresses itself in gambling and in political corruption. But now, everywhere one finds an awakening social conscience. The people are hopeful that the present national government, under President Grau, will initiate many needed reforms. Of course the political problems are closely connected with the social problem of the sugar economy.

In Jamaica also one observes a political ferment. Recently a new Constitution has been adopted, giving universal suffrage. The Labor Party, under the leadership of Bustamante, now leads the Government, with a two-thirds majority in the legislature. But it seems that the coming of this universal suffrage, with a one-half popular illiteracy, creates a very great problem. Political developments there will be watched with much interest.

OUR RELIGIOUS WORK

I was impressed by the abilities and resourcefulness of the native teachers and pastors. When one looks at them one does not have fears for the future of the church. Leadership is fast passing into their hands. And this is as our American workers want it to be.

At Chaparra, in Cuba, there is a live

Meeting, without a pastor. Several families are keeping up the work there. It is a typical sugar-mill town. At Banes, Holguin, Gibara, and Velasco, the Meetings are carried on with the help of regular pastoral service. Other Meetings have the part-time service of these pastors.

In the Meeting held with Friends in Banes, I recognized the familiar Friendly pattern of the singing of hymns, a period of silent worship, and the message of a speaker. Delegations attended from several rural Meetings. It seemed to me that, in both Cuba and Jamaica, Friends have been able to combine and integrate the characteristics of the different types of Friends in America. They use both the educational and evangelistic emphases, and in their Meetings they have silence as well as singing and preaching. Possibly we can look to them for guidance in the development of a more ecumenical Quakerism here at home.

The church there is coming into more and more civic leadership. At Gibara, for instance, the pastor, Arsenio Catala, is President of the civic Rotary Club and has been active in the forming of the 200 Club, which is giving itself to the promotion of civic improvements. At Velasco, the pastor, Jose Diaz, is heading up a Citizens Committee which is working for public schools and other community developments. At Highgate, Jamaica, a community council has been formed in which the Friends have been very active.

SOME SIGNIFICANT DEVELOPMENTS

The great land estates present a social problem in both of these countries. An interesting development in Jamaica is the breaking up of some of these estates into small privately-owned farms. Some of this is being done as a part of the Government's project in land resettlement. It has seemed that people can best develop a stable home life and more substantial churches when they can thus live independently.

The recent opening of the new Friends' Center in Kingston is another very important development. A spacious and substantial property, well located, has been acquired through the generosity of one of the Jamaican Friends. It is expected that our Board of Missions, the American Friends Service Committee, and the English Friends Service Council will cooperate in the project. Friends will be able to create a significant influence at this nerve center of the country.

I was much impressed by the strong educational work being done. Our schools in Cuba are doing an important pioneer-

ing work. Able community leaders who have gone out from these schools are helping to develop public schools. The school at Holguin, under the able direction of Ramon Morell, is looking forward to doing some needed building construction and expansion. The new school building at Banes is still incomplete, and needs a great deal more in the way of added rooms and equipment. The main-spring of this wonderful undertaking is the enterprising director, Miguel Timayo.

The educational work in Jamaica consists of three types of schools. There are a number of elementary schools which are supported by the Government under Friends' direction. At Highgate we have a vocational institution called the Friends Educational Council which specializes in trades, crafts and the preparation for home making for the girls. Many beautiful articles from the workshops have been exhibited at the Institute in Kingston. At Seaside, on the eastern end of the island, Happy Grove School is our secondary school which prepares our young people for leadership and for university admittance in England and America. It is looking forward to the construction of the needed classroom and administration building.

The Young Friends Conferences were well attended. There was a live interest in the questions which youth are facing today. The programs were well planned and efficiently carried out by the leaders. These conferences help greatly in strengthening young Friends for their tasks today in the schools and the Meetings.

IN THE CARE OF FRIENDS

While in Cuba I enjoyed the hospitality of the home of Hiram and Janet Hilty at Holguin. Hiram Hilty served as my able guide and interpreter. I was entertained in a number of homes and owe a debt of appreciation to the families of Ramon Morell of Holguin, Arsenio Catala of Gibara, Jose Diaz of Velasco, Miguel Tamayo at Banes, and also to Emma Martinez at Puerto Padre, and to Claudina Rodriguez at Auras.

In Jamaica, Wendell G. and Faye Farr were my hosts and guides. In addition to them, I enjoyed the hospitality of the homes of Sada Stanley, Harry and Esther Wellons, at Highgate, of Kenneth and Nella Crooks, also Fred and Gladys Jones, at Seaside, Charles and Mabel Vincent at Buff Bay, Zephaniah Cunningham at Port Antonio, and of Harold and Marian Ballysingh at Kingston. Wherever I went I was always among kind and helpful Friends.

There is a divine call to worship for it is written, "Forsake not the assembling of yourselves together," and Christ said, "For the Father seeketh such to worship Him."

The Future of Our Colleges

By J. C. Russell

RECENT newspaper accounts of college openings are already reporting much greater attendance than anticipated, and forecasts are appearing of increased enrollment over that of the last twenty years. These accounts are reminiscent of the early post-war days of the previous conflict when proud alumni were prepared to see their institutions expand permanently into great schools. In that period some small institutions did expand, but too many experienced an ephemeral development which saw the immediate expansion followed by a serious decline. The same possibility is before us now unless more careful planning is made than occurred a quarter of a century ago. For this reason Friends who are interested in their colleges and their Society ought to consider seriously the problem of the future of these institutions. We ought to be able to envisage now our ideal for these colleges since, for most of them, the limits of development are fairly well marked.

Many years ago, while a graduate student at Harvard, I went to a small but excellent preparatory school near Cambridge to hold an examination for the College Entrance Board. While at lunch with the head master I asked him if the school planned to expand with the general expansion of schools of that period. Somewhat to my surprise he said that the student body numbered one hundred twenty and would remain the same if he had the decision. He explained that one-hundred twenty was a good unit for instruction and equipment and that the school's clientele could provide about that many boys. He figured that if the school were increased, it should have at least two hundred forty. That would require double the endowment, faculty, and equipment to be the equal of the present school. He preferred to use any increase of endowment and equipment for the improvement of the school and its clientele. He had an institution which had adjusted itself to its patronage.

QUAKER CONSTITUENCY

The ideal of such an adjustment is excellent. In the case of our Friends' colleges, the patronage consists usually of the local Yearly Meeting and of the locality in which the college operates. After the last war many small colleges attempted to appeal to upper middle-class families of the United States. In the case of our institutions, this led to some ill-advised expansion. None of our institutions, of the Five Years' Meeting, has been able to compete effectively for such

students, either with the great public and private universities or with the well-endowed smaller institutions. From the standpoint of the Society, that was just as well. Had they succeeded, they would have been largely lost to the Society as they became larger, wealthier, and less Friendly in character.

The adjustment to the patronage of our institutions ought in most cases be

ELTON TRUEBLOOD TO EARLHAM



D. ELTON TRUEBLOOD

Earlham College has announced the appointment of D. Elton Trueblood as head of the Department of Philosophy. He will come to the new position in the fall of 1946.

He is a graduate of Penn College and a native son of Iowa. He has taken further training in Brown University, Hartford Theological Seminary, Harvard University, and Johns Hopkins. His Ph.D. is from the latter university.

He has served as a professor in Guilford and Haverford Colleges. In Leland Stanford University he was Dean of the Chapel and professor of Philosophy. He has been secretary of Baltimore Yearly Meeting and has continued as a co-editor of *The Friend* at Philadelphia, Arch Street.

Contributing to many magazines, and author of a number of books, his pen and voice have become important in Protestant church circles. His latest book, *The Predicament of Modern Man*, has had a wide and popular sale.

estimated with some degree of ease. There are only a certain number of persons of college age in the Yearly Meeting. In addition, the number of local students, mostly day students, can be estimated. The first point which should be settled is the number of students, particularly dormitory students, which each college will enroll. This number should be so well settled that even the temporary horde of post-war students cannot upset the determination to maintain a definite figure. Although there will be plenty of room for debate, our institutions might do well to limit dormitory attendance to a point where at least two-thirds will be Friends, to assure a student body which will be definitely Friendly.

TRAINING FOR LEADERSHIP

If this aim to create Friends' colleges is accepted, certain correlaries of action can be assumed. It may mean that an institution with, let us say, five hundred students should look forward to a future enrollment of three hundred fifty. At first it will hurt to accept the smaller figure since we, in the United States, have so much pride in numbers rather than in quality. In even a half century, the pursuit of a well-directed policy should create superior institutions if we adopt the pattern of a college large enough to meet the needs of our patronage, but no larger.

Our Friends' students ought to be able to derive a knowledge of, and interest in the activities of the Society from their experiences in our colleges. Much of this is the product of the daily life of the group and comes naturally and unconsciously from the association of like-minded people. The effectiveness of this influence is largely in proportion to the percentage of Friends in the student body. Our institutions might do well to integrate their activities more into the life of the Yearly Meeting. Such a relationship should cause more of the students to become leaders in the Society.

By and large our Society is still a rural society and, if it is not going to decline, it must have a strong rural base, since our city population does not replace itself. It might be well for our colleges to offer some elements of agriculture and to encourage their students to remain in farming communities. Too frequently our students are trained for everything else so that they enter business or teaching or other work which takes them to the larger cities where they are largely lost to the Society. In many cases, graduates would have been hap-

pier in small communities than in the cities.

To some this suggests what might be termed a narrow sectarian program. It would be true if Quakerism were a religion of severe theological and intellectual limitations. Our beliefs certainly do not restrict the intellectual outlook of the members religiously: great scientists, educators, and statesmen of the last century have been Friends and have drawn inspiration from our religion. The humanitarian outreach of the Society has touched most of the world and has given us sympathies of the broadest character. It is hardly possible then that greater emphasis upon participation in the life of the Society by our institutions would be detrimental to our colleges.

Our other class of students, those from the locality, desire the best academic training which our colleges can offer. This desire is often confused with local pride in the size of the institution, through the assumption that the bigger the institution the better it must be. Our colleges have to offer what any small denominational college presents. Usually

this is academic instruction on the average college level. Religious connections usually produce an intensity of purpose which is a driving force in one's character. The small college fosters a close acquaintance of student and teacher which allows the teacher's influence to be more permanent. The wide humanitarian interests of Friends encourage a broad and deep interest on the part of the students in their colleges. There is no necessary conflict between increasing Quaker influence in our institutions and improving the academic strength for the benefit of the local students.

As a religious body we have a tradition of democracy, of sober, tolerant action and of careful planning, in spite of less satisfactory chapters of divisions and mistakes. Somehow in the field of higher education, we have been inclined to follow in the conventional path marked out by the mass of American denominational colleges. By so doing we have missed much that might have been helpful to the Society and to our educational institutions. We have a chance now to make use of them in the fateful academic decisions of the near future.

admitting that most Army chaplains are conscientious and sincere men trying to do a constructive piece of work, the average soldier recognizes the Chaplains Corps for what it is—just another branch of Army discipline. The soldier has heard the comments of his fellows, "I wish they didn't have chaplains. They have little place here. What I am doing is not Christian and I don't want anyone to try to convince me that it is. War is not Christian and all the chaplains in the world can't make it Christian. I'm doing my duty because I must, but *I wish they would leave the church out of this!*" And most soldiers have heard chaplains begin talks with, "I have been ordered to speak to you on such-and-such a subject," the implication being clear that Army discipline, not religious freedom is the power behind the Chaplains Corps.

Do soldiers attend chapel in large numbers? A survey was made of the percentage of men who attended church in civilian life, and that percentage compared with the attendance of men in service. It was found that only a small fraction of those who were church-goers in civilian life went to chapel in the Army. As a minister remarked recently over the air, "Just because some boy is scared half to death in a foxhole doesn't mean that he climbs out of that foxhole a religious individual. Far from it. Already more than two million soldiers have been discharged. Has there been any impact on the church? Absolutely none."

What Became of that Religious Revival?

"I think," said the sergeant's wife, "that some of us who feel this way should meet together."

"Just six or eight people would make a good start," added her husband.

"We might decide ahead of time what subject we would take up," she continued.

After a silence the corporal spoke. "Maybe choosing a subject would be necessary at the beginning, but don't you believe we should soon be doing as the Quakers do?"

SUCH conversations are by no means confined to Army personnel. These people are of the many in all walks of life who are earnestly seeking religious expression. Yes, there is a resurgence of religious interest although it is not just as some church leaders and Army chaplains have led us to believe, for it is occurring *outside* the established churches. It is occurring without particular regard to organized religion, since traditional forms of worship are no longer adequate to meet all the needs of growing numbers of persons today.

There is undeniably "something new a stirring," and it is not easily defined. People within the churches are feeling it too. The other evening a member of a church board remarked that, in her opinion, there is more religious thought tak-

ing place "outside the church" than among those who regularly frequent the pews. Then she added a statement which the non-church group frequently makes: "The church as an organization has come to be of primary concern while the application of Christian ethics has become of secondary, or even incidental, concern."

A new resourcefulness among the laity has sprung from the failure of organized religion, in general, to give meaning to life in a war-weary world. Churches failed to teach humanity to apply the great truths they professed to uphold. This may not have been solely the fault of the churches—perhaps humanity has never been ready or willing to accept these truths, but because of this failure most adult Americans are quite unchallenged by organized religion and display a corresponding disinterest. This new resourcefulness comes in part from the rejection of the institutionalized church as authority. The responsibility for finding the religious and philosophic approach to present-day problems has been left to the individual in increasing degree, with a corresponding decline in prestige of the church.

ARMY DISCIPLINE

What is the contribution of the Army to present religious trends?

All propaganda to the contrary, and

KINDLING OF THE RELIGIOUS INSTINCT

But the Army has taught religion to many. Just as the pastors of Norway rediscovered and renewed their faith by reacting to the *opposites* of Christian ethics as exhibited by their Nazi invaders, so have many fighting men experienced a spiritual reaction to their unchristlike lives as soldiers, a life which contains so much which is the reverse of their early ethical and religious upbringing. There are many instances where contact with so much that is not good creates an emphasis on that which is good. Religion in the armed forces, as in large areas of civil life, has become conspicuous by its relative absence.

This kindling of religious instinct should not be confused with the authoritarian church which tells the individual what he must believe, for the soldier has gone through enough soul-searing experiences, both in continental Army posts and abroad, to have a greatly lessened respect for authority. Many have found that a philosophy of living, coincident with religion, is a source of greater strength than coercive force and authority.

The religious aspirations of this "non-church" group, civilian and serviceman alike, tend to follow an individualistic pattern. In some ways they are "modern-

ists"—as in absence of creed, ritual, and formula, while at the same time they possess elements of the early Christian character. A church building does not necessarily mean much to them, for they can meet with their brothers "by the side of the road" or in their neighbor's living room. Many seek no leaders—they see no especial need for the priest, rabbi, or minister, choosing instead the infinitely more challenging course of being responsible to their own inner selves and to their fellowmen. They want to do active contemplating with friends who desire to contemplate with them and who respect the integrity and worth of all men, including their different points of view sincerely expressed. They are finding a strength and confidence which begets the idea that a man's religion and philosophy of life has little, basically, to do with the church as an institution, but that it stems instead from that larger brotherhood of men of all races, creeds, and nationalities which searches for, discovers, and shares the religious impulses which are a part of every man.

Implicit in this new interest in religion is a sense of urgency of action. It is not enough to sit and talk—the real test is to act and apply religion. The religion sought is one which is part and parcel of daily living, one which can apply completely in today's world—in social relationships, in political questions, in economic problems, in world organization. Even though the impulse is at first individualistic, its real strength is in a "sense of knowing one another in that which is eternal," that feeling of brotherhood which erases the hurts and hatreds of the world in which we live, and which yields "the faith of a better tomorrow, always the eternal better tomorrow," the faith which can remake this world to be a worthy home of man.

"Now who should we invite?" asked the sergeant's wife, then answered her own question. "There's Jack—he was a Lutheran. I was brought up a Presbyterian. Neither of us has been to church for years. Then Helen and Joe, they were raised in the Jewish faith, and Bob was a Congregationalist...."

Mused the corporal, "This reminds me of a conversation I once had with a Japanese prisoner. He called himself a Buddhist, but he told me that whether men were Buddhists, Christians, Hindus or Mohammedans, all worshiped the same God. To him there was one world, one humanity, and one God who has many prophets."

ROBERT NYE

Most of us only really value and use what we have to struggle to get; and what we get too easily is often lightly held.

QUAKERISM IN THE WAR DEVASTATION

James O. Bond, a graduate of Earlham College who is living in Boston, Massachusetts, shares a letter from Paul Beisner who was drafted while attending Earlham. Paul Beisner, denied 4E was given 1AO, and is at present with the Army Medical Corps in Germany.

Dear Jimmy:

Today has been one of great fortune and thanksgiving if ever I have enjoyed one since coming to the Army. I found a notice in the Kassel newspaper, a couple of days ago, to the effect that a Quaker Meeting existed here and meetings were being conducted for those interested. Today I found the meeting-house and its extremely charming Directors. They speak pretty good English, so I was able to get the inside story of Quakerism in Deutschland. The whole meeting with them was very, very exciting—every minute of the four hours of it. Their names are Fritz and Martha Legatis and the meetinghouse is located at Schanzenstrasse 71, Landratsamt, Kassel. Never in my life have I met such an all inspired, audacious lady as is Frau Legatis. They lived in Breslau originally, but had to leave when the war came there. They went to Nordhausen and, as soon as the war was over, started holding meetings with very good response in the form of large attendance. When the Russians took over that city, they came here because it is their belief that they could not carry on religious activities under the Russians. Presumably Russia has no provision at all for religious work.

Although there are only five Quakers in Kassel, the meetings have grown increasingly large with each week. They have been able to get excellent cooperation and aid from the Military Government in obtaining a Meeting site, etc., and they even were given an auto, which is indeed a rarity here. They have meetings every Sunday and a discussion group on Sunday afternoons, as well as on Wednesdays. The "Herr" is a remarkable chap and looks the part as well as being very capable. He reminds me of some good Quakers I know back home. It taxes one's imagination to feature such a great work being done in this town. Especially is this hard to believe after one rides through the oceans of debris, and the stench of the thousands of unburied dead, to reach the Meeting. Kassel is probably the worst sight of all, unless it is Berlin. There was no opportunity to dig out the dead, and now it is safer to wait a little longer. The air raid signals didn't work one night during a heavy air

raid, and thousands died before they could get to the shelters.

The highlight of the conversation for me was the recounting of the actions and persecutions of Quakers during the war. Frau Legatis said that there were about one hundred and fifty Quakers in Germany when war came and probably less now. She knew of two who went to concentration camps, one for filling the cups of Jewish prisoners on a train, and the other for sending a peace poem to a soldier who appreciated it so much that he showed it to the rest of his company. The irony of this persecution was that these two people had done many things of much more danger to the military.

Frau Legatis had a long talk with the Gestapo chief in Breslau one day, and presumably he was fed up on his work, or for some reason was susceptible to her philosophy, for he not only did not prosecute her, but more or less indirectly protected their work. She could almost sell the Ludendorff bridge to General Patton from what I have observed, so it is altogether possible that she did influence a Gestapo character. They had meetings in their home often and nothing came of it, even when as many as sixty came. This lady has more ambition and persistence than any six ordinary people. With living conditions as they are, it is certainly thrilling to see what these people are doing.

Another Quaker and F. O. R. member dropped in to visit them who lived some fifty miles away—Erna Rosier, 20 Gottingen, Weenderlandstrasse 22. She was very charming also and spoke excellent English. She lives in English territory so she gave the information on English Quakers in part. The English have an ambulance unit in Germany similar to the one in China. These people could not understand why American Quakers do not have some representation. I told them of a few of the reasons, including the Starnes Amendment, but assured them of great pressure being exerted, and the desire of many to conduct such work, and that there was a probability of getting it under way before long.

Please keep me informed of the latest developments along these lines, and I hope to see you soon.

Your friend,

BEIS.

Time flies like an arrow; days and months like a shuttle.

The pleasure of doing good is the only one that will not wear out.

A gem is not polished without rubbing nor a man perfected without trials.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

VITAL STATISTICS

Ordinarily the term, vital statistics, is applied to statistics having to do with birth or death. Webster says, however, that anything which contributes to, or is necessary to life is vital. With this definition in mind, we can properly speak of our contributions to the support of our United Work as vital statistics. Whatever may be said in regard to the importance of our message, it still remains true that the very life of the Society of Friends depends upon the adequate dedication of property for its existence. While they do not tell the whole story, the figures given below do indicate something of the interest and consecration of the members of eleven Yearly Meetings for the United Work of the Five Years Meeting.

CAUSE FOR GRATITUDE

These figures represent the receipts from the constituent Yearly Meetings for the first six months of the fiscal year, with the exception of the special funds for the American Friends Board

of Missions. As these figures are examined we can discover much for which to be grateful. The total receipts are more for the six months just past than they were for the same period last year. It might be proper to point out, however, that this increase has come from a very few Yearly Meetings. While the total receipts show some increase, they are still \$11,000 short of one-half of the budget for the year.

To all those who have dedicated their lives and service to our Society for our missionary and extension work abroad, to all those who are conscientiously trying to administer the United Work, these are truly vital statistics. When these statistics become vital to our entire membership, \$88,000 per year for our United Work will be realized with joy and thanksgiving.

God's love, perfect love, is revealed to us by the life of Jesus Christ lived on earth.

Receipts for the United Work of the Five Years Meeting

From April 1, 1946 to September 30, 1945

Received from Yearly Meetings:

Baltimore	\$ 853.84
California	82.06
Indiana	11,292.34
Iowa	7,494.73
Nebraska	548.50
New England	2,184.25
New York	352.02
North Carolina	2,882.95
Western	5,621.11
Wilmington	1,292.39
Other sources.....	752.88

Total Receipts\$33,357.07

Total Budget for 1945-46.....\$88,200.00

Amount already received 33,357.07

Amount to be raised by March 31, 1946.....\$54,842.93

A TIMELY BOOKLET

A pamphlet entitled *America Questions Peacetime Conscription* will be made available through the American Friends Service Committee. This will be a seven-hundred-page document, giving a digest of the hearings held in June by the House Select Committee on Postwar Military Policy, and will include an excellent pro and con study and the gist of all arguments against peacetime conscription by the leading spokesmen opposing the issue. This can be supplied with the imprint of any organization desiring it, at the approximate rate of nine dollars per hundred copies. In quantities of five hundred or more, a better price could probably be made. This cost represents the printer's bid. Single copies sell for fifteen cents.

C. O. PAMPHLET AVAILABLE

The prison experience of conscientious objectors in World War II, which has resulted in redefinition of penal objectives and concerned effort to change policies of racial segregation, mail inspection, and solitary confinement, is introduced in the sixty page pamphlet, *Conscientious Objectors in Prison*, by Mulford Q. Sibley and Ada Wyman Wardlaw. It is published by the Pacifist Research Bureau, 1201 Chestnut street, Philadelphia 7, Pa., and is available on request for 25 cents.

NORMAN YOUNG JOINS CENTRAL OFFICE STAFF

For some time the Executive Committee of the Five Years Meeting through the Central Committee, has been searching for a Secretary of Stewardship and Finance. From the first, the Committee was concerned to have the service of Norman E. Young for this position. He has accepted, beginning December first.

He has headed the personal loan department in a leading bank of Denver, Colorado. At the same time he has served as minister of the Denver Friends Meeting and has been prominent in the work of Nebraska Yearly Meeting. This broad experience fits him well for the position to which he comes. The object of the work is to serve more adequately the Meetings and Yearly Meetings as invited by them. He will render a spiritual ministry while serving as Secretary of Stewardship and Finance.

God, if I may keep my hand in thine I shall not worry about the path my feet will follow.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

COUNT YOUR BLESSINGS

Let every thing that hath breath
praise the Lord, Praise ye the Lord.

Psalm 150:6.

* * * *

Count your many blessings,
Name them one by one,
And it will surprise you,
What the Lord hath done.

* * * *

Gratitude is a duty none can be ex-
cused from.

CHARRON.

* * * *

Especially easy an particularly per-
ilous is the practice of ignoring God's
share in providing the privileges we en-
joy. Awareness and articulate expres-
sion of appreciation are essential for
spiritual health.

KIRBY PAGE

Life nor Death can part us, O! thou
Love Eternal,
Shepherd of the wandering star and souls
that wayward flee!
Homeward draws the spirit to thy Spirit
yearning—

Who wert, and art, and ever more shalt
be!

GEORGE WILLIAM RUSSELL.

* * * *

Oh, breath is sweet, here in this moun-
tain land!

Almost I had forgot it could be so.
Life had so tangled me on every hand,
So tripped my feet and bade my wits go
slow,

I had forgot the city is not all;
Forgot how dusty is the public mart,
Its hate how hectic and its loves how
small,

Forgot I am not old, though dull of
heart.

EUNICE TIETJENS.

* * * *

All nature is a book on which one les-
son is written, and blessed are the eyes
that can read it. On the glorious sky it is
writ in characters of fire; on earth it is
writ in the majesty of the green ocean;

it is writ on the volcanoes of the south,
and the icebergs of the polar sea;—This
lesson is the omnipresence of God—the
presence of a love that is tender and
boundless.

RALPH WALDO EMERSON.

* * * *

For blessings of the fruitful season,
For work and rest, for friends and home,
For the great gifts of thought and rea-
son—

To praise and bless Thee, Lord, we come.
For lonely toil and tribulation,
And e'en for hiding of Thy face—
For these Thy heralds of salvation,
Thy means and messengers of Grace.

ELIZA SCUDDER.

* * * *

*Oh! Blessed Father give us grateful
hearts for the many blessings which have
filled our days. Above most nations of the
world, we were blessed with ample re-
sources. For home, and church and
school, for an unsurpassed degree of
freedom and security, for ability to pro-
vide plenty for everybody within our
gates and for reserves to share with the
afflicted other lands—yes, thank God for
America. Amen.*

LAGGARD

What am I but a passer-by
Between the beauty of soil and sky;
Who entered by the gates of birth,
And, faced by death, has found the earth
So fair he would prefer to stay
Rather than be on his way?

R. JOHN FRANCIS KNUTSON.

COLOR SCHEME FOR SEPTEMBER

Here are the days of purple and gold,
The gold and purple days:
For the sun sifts gold on a weary world
And evening's a purple haze
When the purpling clouds enfold
The burning ball of gold.

The vines are drooping with winey fruit
Which the bee . . . that pilfering rover . . .
Humming and drowsing over
Sips as his lordly loot.
In the tired fields the yellow ear
Bursts from its husk grown dry and sere
And see! In our garden's mellow mould
the ageratum's an amethyst
Haze of mist
Haloed by marigold.

Days of purple and gold!
Days for our hearts to hold!
For oh! my Dear . . . my Dear . . .
Purple's the brimming cup of Life
And Love's golden flame burns clear.

ETHEL CLARE BERRY.

AUTUMN REVERIE

Crimson and gold, amber and brown,
The fires of Fall burn slowly down!
On Nature's hearthstone colors fade;
A heartening spark,—then all is greyed
To weathered dun and ashy shade.
Life is not gone,—withdrawn awhile
From naked trees in gaunt defile.
Oh,—sorrow not for fields laid bare,
For blossoms dead, or friends who fare
Along the path no man may share.

God's Heart keeps warm through every change
His care is wondrous in its range.
Each leaf bud, — ev'ry human soul
His hallowed hand keeps safe and whole,—
Whose Love through death's dark door once stole!

BESSIE E. KNAPTON.

POWER

I am in love with love,
And proud to say it so;
Only love is enough
For the heart to know.

The powers of the mind
Are not alone, apart:
They must, — all men will find, —
Bow to the heart.

The seeming strength of will
Finds itself at fault;
Powerless, mute, and still
At the heart's assault.

Life's power lies in love,
With man a willing tool—
Living will be enough,
If the heart rule.

R. JOHN FRANCIS KNUTSON.

QUAKERDOM AT LARGE

The Rural Life Association reports that two car-loads of oats are being shipped from Iowa by Friends and friends of Friends to Holland.

* * * *

Paul Pitts, Osage Indian of Hominy, Oklahoma, was the first Osage to become a member of a luncheon club. The Editor (being a Rotarian) is glad to announce this. Paul Pitts will attend the sessions of the Five Years Meeting.

* * * *

Helen Furbay, daughter of James and Ethel Furbay, Des Moines, Iowa, is being given recognition for her talent as a violinist. She is studying at Grinnell College where, as a Freshman, she played for the President's reception.

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In celebration of their fortieth year in the ministry of the Friends church, from 1905 to 1945, Milo S. and Addie M. Hinckle were at home to their friends on October 14, both afternoon and evening, in Plainfield, Indiana.

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Khalil Totah, former missionary teacher of the Board of Missions of the Five Years Meeting, has been appointed Executive Director of the Institute of Arab American Affairs, Inc. His new address is 160 Broadway, New York 7, New York. He will be engaged in building goodwill and understanding between American and Arabian peoples.

* * * *

Florence Hull Reef suffered a fracture of the spine on September 24, in a fall which occurred in her orchard. She is confined in the Lockport City Hospital, New York, Room 315. She has been devoted to her church and community and, while she is facing this ordeal cheerfully, prayer and remembrance by card or letter by her friends would help.

* * * *

An all-Friends conference of the western New York area was held at the Big Flats Civilian Public Service Camp on October 6 and 7. The general theme of the gathering was: "Conserving Wartime Ideals in the Post-War World." Discussion leaders were Levinus K. Painter of Collins, Harrop Freeman of Ithaca, Elizabeth Hazard of Poplar Ridge, Horace and Emily Eaten of Syracuse, and Richmond Miller of Philadelphia. The emphasis throughout the conference was on the role of the local Meeting. Civilian Public Service was seen as a reservoir of strength for the Society in its program of action, although it was conceded that a breathing spell of inactivity on the part of discharged CPS veterans might be expected.

NEWS OF OUR MEETINGS

Levi Pennington gave the sermon at the meeting for worship at Traverse City, Michigan, Friends church, on September 23. This was Levi Pennington's home Meeting as a boy. Chester B. McKean is pastor there.

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Wabash, Indiana, Friends Meeting held a reception on September 19, for the new pastor and wife, John and Mary Compton. A fellowship supper was held. The business of the Monthly Meeting was conducted later, and in the program, each committee of the church participated in some way. A large percentage of the church membership attended.

* * * *

October 14, was Home Coming Day at West Elkton, Ohio, Friends church. Following the regular Bible School period and morning meeting for worship, a basket dinner was held at noon, and the afternoon spent in fellowship and visiting. Home coming had a new meaning this year, when so many have loved ones coming home from overseas. The committee was composed of Everett Roberts, Chairman, Hubert Conarroe, and Arthur W. Hammond, minister.

* * * *

Friends at Central City, Nebraska, are holding a series of Sunday evening meetings to consider and discuss, "The Message of Christ for Today—Through Friends," as suggested in the Commission Statements for the forthcoming sessions of the Five Years Meeting. On September 16, Evelyn Mott Schutz led the discussion on worship. On September 23, evangelism and world outreach were considered, the discussions being directed by A. Ashley Stuart and Grace McHargue.

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At the morning meeting for worship at Earlham, Iowa, on August 26, in the absence of the pastor, Walter H. Wilson, who was attending Yearly Meeting sessions, Ella Newlin from the near-by Conservative Friends Meeting, brought a very acceptable message on "Love." She was accompanied by her daughter, Edith Newlin, who also spoke, and by Alfred and Alice L. Standing. Many spoke of experiencing a deep sense of the presence of the Spirit in the meeting. As the new pastors, Orin and Oshea Hutchins, begin their work, a spirit of unity and cooperation prevails.

* * * *

R. Ernest Lamb dedicated a new parsonage for Midway City, California, Friends in an afternoon service on

September 23. Participating in the program of dedication were L. Glenn Switzer, President of the Men's Extension Movement of California Yearly Meeting, Cora R. Henderson of the Church School, Albert C. Ferguson, Chairman of the Building Committee, and C. R. Hart, Clerk of the Monthly Meeting and Chairman of the Board of Trustees, who presented the keys to the pastor and his family. C. Fred Schroeder is the new pastor, having come to Midway City from Fresno. A fellowship dinner at noon added to the feeling of goodwill and the enjoyment of the day.

* * * *

Homewood Friends Meeting in Baltimore, Maryland, observed homecoming on Sunday, October 14. The Standing Committees gave brief surveys of their work and plans, giving a clear idea of the full work of the Monthly Meeting, and offering everyone an opportunity to serve according to his ability and interest. This time of fellowship was of great value. A dinner was served. The Finance Committee reported a successful closing of the fiscal year, with over \$10,000 having been contributed to the work of the Meeting. Encouraging reports were also given at Quarterly Meeting, by the various Meetings, and increased interest was evident. Representatives were appointed to Yearly Meeting sessions, to be held November 7 to 11, as well as to the Nominating and Finance Committees.

* * * *

Howard and Lelah Yow are under appointment by the American Friends Board of Missions as missionaries to Kenya Colony, East Africa, beginning September 1. Howard Yow will serve as educational missionary, probably as principal of the boys' school at Kaimosi, where he will assist Everett Kellum, supervisor of eighteen elementary schools. For the past three years, Howard and Lalah Yow have served the Winston-Salem Friends Meeting. Under his ministry the Meeting has shown a twenty per cent increase in membership and ninety per cent of the indebtedness has been cleared. He is a graduate of Guilford College. Howard Yow has served as Clerk of New Garden Quarterly Meeting on Ministry and Oversight and Chairman of the Budget Committee of the Five Years Meeting Board of Missions.

* * * *

After serving for several months as part-time pastor of Poughkeepsie, New York, Meeting, while studying and residing in Hartford, Connecticut, Truman D. Whitaker, formerly of Farm-

land Monthly Meeting, Indiana, is now serving the Meeting full-time, having moved to Poughkeepsie, with his family, in June. Although resuming his studies in Hartford Theological Seminary this Fall, he will teach some courses in religion at Oakwood School this year. The Meeting has recently established a Sunday evening worship service on the basis of silence, which seems to be a time of deep spiritual concern. In the field of education, a need has been sensed for a forum group, which is being held on Sunday morning before the worship service. The morning meetings for worship are well attended and are felt to be the time of greatest fellowship and inspiration for service.

Midway City Friends Community Church, located in the heart of a growing community in Southern California, recognized the service of Clifford N. and Lillah B. Jones by installing him as Pastor-Emeritus during the morning service on September 23. A program by the Church School, under the leadership of Cora R. Henderson, preceded the installation service. R. Ernest Lamb, General Superintendent of California Yearly Meeting, brought a challenging sermon on the theme, "Zion and Her Sons." He concluded by enumerating the pastorates held during the forty-five years of their ministry. Clifford Jones was recognized in the ministry by Bangor Quarterly Meeting and Stanford Monthly Meeting in 1900, and pastorates included Prairieville, Hartland, Liberty in Marshall County, Iowa, and Indianola in Warren County. In 1909 they came to California, serving Alamitos, Yorba Linda, Imperial Community Church, and Midway City where a new work was started and the church built during a pastorate of eleven years. A number of new churches were built during their ministry as well as constructive work being done.

The Des Moines, Iowa, Meeting has been active in service work during the past year. The Friendly Service Circle meets three Thursdays each month to sew for needy Europe and have prepared 1,465 articles this year, including 84 comforters, 237 dresses, and 139 sweaters. Members of the Des Moines Meeting, together with other interested individuals, have been active in supporting the Friends Hostel which is a local project of the American Friends Service Committee. The Hostel has offered a homelike residence where people of Japanese ancestry could stay while they sought work and locations in this area. About six hundred have been guests during the two years of its operation. The Hostel has also served as an agency of interpretation of the relocation pro-

gram to the community and has served as a community center for those who have settled in Des Moines. Ross and Elizabeth Wilbur have served acceptably as directors, and Lester Suzuki has served as assistant director for a time. Iowa Friends have given generously of their means and have brought canned goods, fresh produce, quilts, and used furniture, and in many other ways have been helpful in supporting this local project.

East Whittier, California, Meeting is holding a series of six Wednesday evening meetings, with Willard O. Trueblood in charge of a devotional service from 7:30 to 8:00, followed by three study groups. The subjects are "Successful Teaching in the Bible School," led by Claire Weiermuller, an expert in this field; "Behavior Patterns in the Family," led by Caroline Trueblood; and "The Sermon on the Mount," led by Willard O. Trueblood. Attendance at the first meeting was more than eighty, and interest and growth increases.

Willard Trueblood will speak at all regular worship services during the absence of the pastors, Harold and Ethel Walker who, with Ashton and Marie B. Otis, are on their way east to attend Five Years Meeting at Richmond. On Sunday evening, September 30, Floyd C. Carrier, Educational Director of the California Temperance Federation, spoke on "The Battle of the Bottle." The annual Bible School Rally and Promotion Day program was held on September 30, with presentation of diplomas and awards of Bibles to the children. Claire Weiermuller gave the closing message and conducted a dedication service for teachers and officers.

A farewell reception was held recently at First Friends Church in Anderson, Indiana, for John Compton and family who were leaving to take up work at Wabash, Indiana. The reception was sponsored by the Pastoral Committee, and Joseph Pike was master of ceremonies for the program of the evening. Following congregational singing, a number of musical selections were given. J. M. Pynchon, pastor of Grace Methodist Church, represented the City Ministerial Association, speaking on the subject, "Ye Are My Friends." Since Francis Brown and family are leaving Anderson to take up residence at Farmland, Indiana, where they are beginning the ministry in the Friends Meeting there, they were also honored. The Meeting presented gifts to each family, with Jessie Kellum and Bill Elliott making the presentation speeches. Refreshments were served from a beautifully decorated table. Words of appre-

ciation were spoken and in closing a mixed quartet sang "Song of Farewell."

During the seven years ministry of John Compton in the local church, three young men have entered the ministry. Able leadership has been given in the finances of the church, with the stewardship and tithing system being used, and no offerings being taken except for special occasions. Two mortgages have been burned, totaling \$9,800, leaving the church debt free and with a balance of more than two thousand dollars in the treasury to complete remodeling. The auditorium has been finished with celotex, a new heating system installed, and it is planned to remodel the basement.

The Service Committee is still searching for service opportunities for young men reaching the age of eighteen who are unwilling to join the armed forces. This has become particularly important since the CPS Executive Committee has decided not to continue Friends' CPS indefinitely, even though drafting may continue. With this in mind, the Foreign Service Section has announced that there is an immediate opportunity for four or five such young men to go to Italy to serve primarily in a transport team as truck drivers and mechanics. The term of service is two years. Some knowledge of automobiles is necessary, as well as an understanding of the motivation of Friends' service.

CONTRIBUTORS

- ETHEL CLARE BERRY—447 College Avenue, Richmond, Indiana.
- BESSIE E. KNAPTON—Lawrence, Massachusetts.
- HAROLD CHANCE, Secretary in Peace Section of American Friends Service Committee, 20 South 12th Street, Philadelphia.
- JAMES R. FURBAY—Friends' minister, Des Moines Meeting, 615 East 13th Street, Des Moines, Iowa.
- R. JOHN FRANCIS KNUTSON—568 West 192nd Street, New York City 33, New York.
- SAMUEL R. LEVERING—Member of North Carolina Yearly Meeting, Ararat, North Carolina.
- ROBERT NYE, Camp McCoy, Wisconsin.
- RUSSELL E. REES—Friends' minister, Chicago Monthly Meeting, 2208 West 111th Street, Chicago, Illinois.
- J. C. RUSSELL—Professor in the Department of History in the University of North Carolina, Chapel Hill, North Carolina.

Book Reviews

HUMAN AND HUMANE
Poems of Peace and Freedom

BY SARAH CLEGHORN

The New York State Branch of the Women's International League for Peace and Freedom. Price 50c.

Sarah Cleghorn's heart is always quick and sensitive to every wrong. She might say of herself, like Shelley, "Me, who am as a nerve o'er which do creep the else unfelt oppressions of the earth. . . ." Predatory greed that exploits human lives; brute power that holds brothers as slaves; human stupidity that carves animals alive while prating of scientific discovery; the huggermugger and wurrawurra of war—all these she hates, all these she turns into protest and touches with poetry.

At her best she makes searing art out of anger against evil and sympathy with life.

The golf links lie so near the mill
That almost every day

The laboring children can look out
And see the men at play.

That is already an American classic of irony. In creative affirmation, "Salem Hills to Ellis Island," is equally true and nobly spoken. "The True Ballad of Glorious Harriet Tubman" is glowing eloquence for humble heroism; "Comrade Jesus" is a song—plangent, splendid, great—of Jesus the divine Socialist.

The fault of her quality,—the weakness of her strength,—is that, when her full elemental experience does not absolutely carry her away, she gives us a sense of ideology, of abstract pattern, of a blue print of conduct. The great Whitman writes:

"I do not pity the wounded man: I become the wounded man: Agonies are one of my changes of garment."

Making us feel the great elemental reality, he does not need to point a moral or adorn a tale. But if in any poetry we feel first: "Here is a Socialist—a Humanitarian—a Pacifist . . ." the very manner is liable to destroy the meaning. Poetry is deep, rich, free experience that makes for life (it is never great poetry if it makes for death): it must never seem to seek to turn the sheer experience into the flat statement of wall mottoes. Life is a wind—what net can hold it?

But Sarah Cleghorn's poetry is always finely felt, and finely sympathetic. It is on the side of man and God, never of the Mephistopholes who says no; it is often strong and singing and colorful. It belongs to the good, earthy, basic tradition of American folk poetry, of which Whittier was an outstanding exponent. As such it will last and live.

E. MERRILL ROOT.

STRONG MISSIONARY INTEREST IN OHIO YEARLY MEETING

Ohio Yearly Meeting held its one hundred and thirty-third annual session at Damascus, Ohio, August 21-26. In the first session we were made aware of the incalculable responsibility and opportunity that faces the church in the aftermath of this global conflict.

The presence of practically all missionaries from both China and India was an unusual experience. Everett Cattell and family, after years of overstay in India and months of delay in securing transportation, reached the homeland just in time to lend much to the already strong missionary emphasis of the gathering. Anna Nixon, who started for India and was interned at Santa Tomas in Manila for the duration, spoke feelingly of her sense of God's care during the hardships of the long period of detention. Milton E. and Rebecca Coleman, newly dedicated as missionaries to India, and Esther E. Baird, remaining of the pioneers, bridged the experiences of the long years the Yearly Meeting has been in this field. It was announced that Charles and Elsie Matti, Charles DeVol, and Dr. Walter R. Williams would constitute an exploratory party to the Chinese stations in and about Nanking and Luho.

Norman Whitney, representing the Peace and Service activities of the American Friends Service Committee, gave a comprehensive message in which he pointed out some of the types of service being rendered by men in Civilian Public Service. He also pointed out certain religious aspects and results of these acts of service among CPS men. The Yearly Meeting went on record as unanimously opposed to peacetime military conscription or universal training, and the President, Senators, and Congressmen were so memorialized.

The ambition of the Superintendent of Stewardship, Perry M. Hayden, to see the per capita giving of the entire membership reach fifty dollars was more than realized this year. The widely-publicized "Dynamic Kernels," which were a part of the educational program for tithing, became so dynamic that they pushed our energetic Superintendent clear out of Yearly Meeting attendance.

The extension program, under the devoted leadership of Claude A. Roane, who is also Superintendent of pastoral and evangelistic work, proves to be one of the going concerns of the Yearly Meeting. The policy of placing a full-time minister in charge of a new work has sent Paul Williams to Bethany, Paul Baxter to Quaker Hill, and John R. Bartow to Marysville. President Worthy A. Spring presented an array of talent

in portraying a rapidly expanding Cleveland Bible College.

Harold Winn, Rendel Cossand, Owen W. Glassburn, and Clarence Sekerak spoke in the morning devotional services, sponsored by the Christian Endeavor Union. Byron L. Osborne, using passages from the Epistle to the Romans as a basis for expository messages, occupied the time of the eleven o'clock period each day. The evening services were devoted entirely to evangelism, with William Kirby the evangelist.

Action was taken instructing the printing committee to proceed with the printing of a *Handbook for Junior Friends*, the manuscript for which had been in the process of preparation during the past year.

Dr. Walter R. Williams was appointed Superintendent of Missions and the time of service extended to three years. Ora Lovell and Paul Baxter were recorded ministers. Statistical reports disclosed a small increase in membership.

RALPH S. COPPOCK.

BIRTHS

BRUMMELL—To Edwin and Felice Otis Brummell on September 22, at Key West, Florida, a daughter, Dorothy Anne.

HERALD—To Owen and Aileen Herald, at Whittier, California, a daughter, Dorothy Anne, on September 23.

LARSON—To Gerald and Betty Burnett Larson a son, Lawrence Jerrell, on September 23, at Whittier, California.

STREIGHTOFF — To Frank Doan and Ann Mitchell Streightoff, a daughter, Elizabeth Doan, on August 20, at Washington, D. C. The parents are members of Indianapolis Monthly Meeting.

MARRIAGES

BADGLEY-WOODRUFF — Winifred Page Woodruff, of New York City, daughter of Mrs. Thaddeus A. Seaman, of West Townsend, Vermont, to George A. Badgley, son of G. Corliss and Agnes G. Badgley, Poughkeepsie, New York, in the Poughkeepsie Friends meetinghouse on September 8, after the manner of Friends, under the care of Truman Whitaker and William J. Reagan.

DEATHS

CAREY—Lindley Carey on September 30, at his home in Westfield, Indiana, at the age of eighty-two years. He was the son of Eli and Mary Barker Carey, and was born on the farm where most of his life was spent. A birthright member of Friends, he was a man of spiritual insight. Surviving are the widow, Hattie S. Carey, a son, Lowell, three grandchildren; two great grandchildren; and three step-sons. Albert L. Copeland was in charge of the services held in Friends meetinghouse at Westfield; interment being made in Chester rural cemetery.

CLARK—Lida Thompson Clark on September 10, at her home in Poughkeepsie, New York, aged fifty-five years, following an extended illness. She is survived by her husband, C. Ralph Clark; her mother, Elizabeth Willis Thompson; two daughters, Mrs. William C. Shank of Brooklyn, and Marijean, a student at Earlham College; a son, Rob-

ert C. Clark, Richmond, Virginia; two grandsons, and three brothers. Services were conducted in the Friends meetinghouse in Poughkeepsie with Truman Whitaker in charge.

COOK—Lucretia Cook, on August 25, at Earlham, Iowa, at the age of eighty-seven years. In early womanhood she was united in marriage with Z. S. Haines, but both he and their only son passed away. She was later married to D. B. Cook, a minister, who preceded her in death in 1937. Services were held from the Friends church at Earlham, Iowa, with her pastor, Walter H. Wilson, in charge.

COOK—Mary H. Cook on August 22, at the home of her daughter, Mearl Lindley, near Bloomingdale, Indiana, aged ninety years. She was the daughter of William Barclay and Irena Haworth of Vermillion Grove, Illinois. She was united in marriage with Ezra Cook who preceded her in death in 1933. She was a birthright Friend and for a number of years a member of Ministry and Oversight in Bloomingdale Meeting. Surviving are six children, Bertha, Nora, Flora, Ethel, Mearl, and Seth; seventeen grandchildren, and twenty-one great grandchildren. Services were held at Bloomingdale with E. Partington in charge.

HILL—Luther Hill on September 10,

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at Whittier, California. Surviving are the widow, May T. Hill, a daughter, Mary Hill Collado of Los Angeles, and two sisters, Ellen Hill Thomas of Riverside, and Mabel Hill Johnson of Oskaloosa, Iowa. O. Herschel Folger was in charge of the services; interment being in Rose Hills Memorial Park.

JAY—Leon Henry Jay, son of Robert and Adelle Jay of Hasty, Colorado, in the Subic Bay, Luzon, on December 15, 1944. He was born at Two Buttes, Colorado, in 1917. He was a prisoner of the Japanese and was being moved to Japan when the ship was torpedoed and over nine hundred men lost their lives.

KINSEY—Isaac Lloyd Kinsey on August 24, at Alliance, Ohio, at the age of eighty-four years. He was the son of William and Mercy Kinsey. His early

years were spent at Mt. Pleasant, Ohio, and he attended Westtown School, and became active in the ministry of Ohio Yearly Meeting. He was united in marriage with Edith Cathell and is survived by two daughters, Alice K. Johnson of Alliance, Mrs. Harold A. Smith of Norwalk, Ohio; six grandsons; two brothers, Edward and Samuel; two sisters, Anne R. and Mary K. Parker, all of Alliance. Services were held in the Alliance Friends church with Claude A. Roane in charge, assisted by Ralph Coppock, Herbert Haldy, Amos Henry, and Charles Haworth. A short service was held in the Mt. Pleasant Friends Church when Claude Roane was assisted by ministers of Short Creek Quarter; interment being made at Short Creek Cemetery.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TRowbridge 6883 or TRowbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Haisted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a.m., Morning Worship, 10:45 a.m., Herbert Huffman, minister. Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitzer, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a.m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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